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ST. JOHN'S CATHEDRAL BOYS' SCHOOL

A REPORT

JUNE, 1964
Selkirk, Manitoba



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FOREWORD

I have read this report on St. John's Cathedral Boys' School in one sitting. The truth is that I could not stop.

When I came to Winnipeg three years ago, this school struck me as one of the most hopeful Christian experiments I had ever come across. To-day I am even more certain of this than I was then.

I do not know what professional educators will think of this story, but I have a suspicion that they would not reject as much as we would expect. Modern education was a reaction against a traditional teaching that had become wooden and unreal. It, in its turn, needs a reaction. Little men—little, that is, in soul—can spoil any system.

St. John's is certainly not the story of little men. It is the story of a group of men and women who saw that to be a Christian is to go forth on an adventure which tests you to the breaking point and in which you learn that anything can happen when you follow Christ.

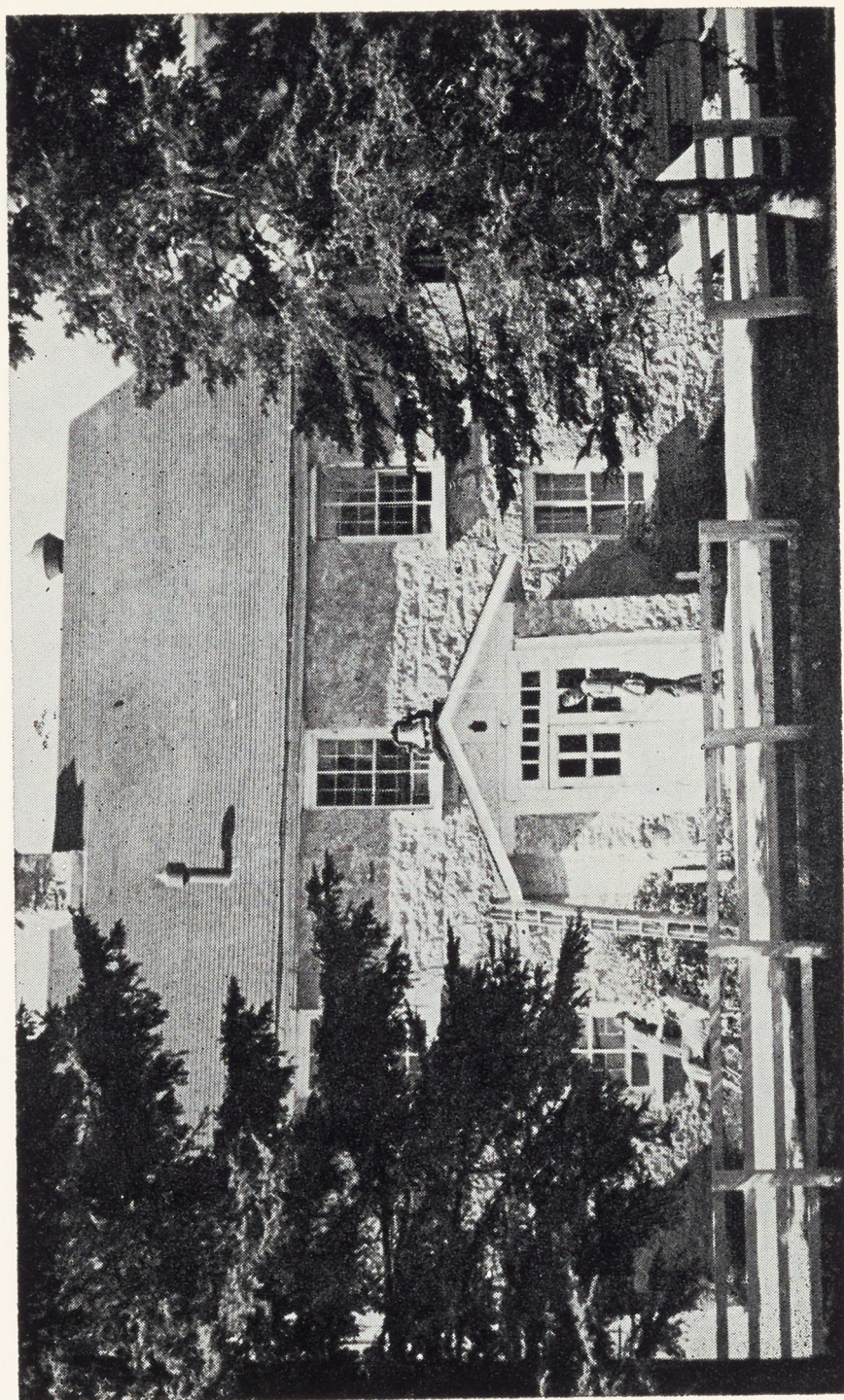
And St. John's is the story of boys who have been confronted with reality. If that is not education, what is?

Surely St. John's deserves our support and our prayers.

"HOWARD RUPERT'S LAND"



Two years have passed since His Grace, the Archbishop of Rupert's Land, authorized a provisional society of teachers to operate on his behalf the St. John's Cathedral Boys' School. This school is now completing its second academic year and beginning to assume its permanent form. It therefore seems well at this time to restate the purposes for which the school was founded, the progress achieved to date in fulfilling those purposes and the nature of the permanent form the school is assuming.



PART I

WHY AND HOW THE SCHOOL WAS FOUNDED

THE PROBLEM

The modern North American teen-ager is a spectacle which sometimes causes his elders to shudder. True, elders have shuddered before now at the forthcoming generation. But the teen-aged boy of North America today offers a great deal more than his predecessors to shudder about.

Today's product is a creature who suffers very little pain. Unlike many of his peers elsewhere in the world and elsewhere in history, he is exceedingly well-fed. He is not only dressed warmly, he is dressed both lavishly and stylishly.

He can work if he wants to work, but he need not. Whether he studies or not, the law requires that he be kept in school until he is 16 years old. One reason he is kept there is that society doesn't know what to do with him anywhere else. If he leaves, he becomes part of the pool of unskilled labor, a pool that is fast becoming a lake. He may not get work this year or next year, and since technology each year puts work farther away from him, there is a disturbing possibility that he may not get work ever.

He knows no absolute authority, save the law, and his challenge to this is of increasing concern to the police. The birch rod has gone from his school and from his home and every effort is made to protect him from other pains as well.

He is protected from the pain of boredom by an educational philosophy that demands that all subject matter interest him. He is often protected from the pain of academic failure by promotion policies that permit third-class students into senior grades lest they should come to feel rejected. He is protected from hard physical work by child labor laws. He is even protected from family chores because there are no chores to do.

What protects him from moral authority is the modern view that there isn't any such thing. An age of tolerance taught his grandfather that moral values differ and that all men are entitled to their own opinion. His father went from there to assuming that all opinions were therefore equally valid, that no one really knew what was right anyway. But unconsciously the father still subsisted on the legacy of the old moral order. Now the father finds his own moral values affronted by those of his son. He is powerless to oppose. He asks: Who am I to insist that my son should toe the line of my moral code? He therefore defers to the mother whose natural function is to protect the child from pain.

Meanwhile, the child is subjected to propaganda influences to an unprecedented degree. Television dictates everything from his cigarettes to his haircut. Television teaches him what is a proper standard of living and, if his parents are not financially equal to this standard, the boy is at liberty to feel that his parents have failed him.

He may be subject to yet darker influences. The magazine stands today are crowded with literature that glorifies adultery, debunks marriage and incorporates eroticism with sadism. These magazines have developed enormous circulations in middle and higher income areas. According to the police, they are sold largely to teen-aged readers.

With all this newly-won independence of action, the modern teen-ager demonstrates a singular incapacity for independent thought. Like his predecessors, he tries to shock his elders. But his departures from the conventional are rarely clever and never his own. They are the result of some semi-hysteria within the mass, motivated always by profit and successful through his gullible inability to resist salesmen. His school curriculum does little to remedy this. He is encouraged, not to question but to memorize, not to argue but to expound, not to think but to pass the examinations. These, are, somewhat fittingly, being marked more and more by IBM machines.

Finally, the teen-aged boy today is largely unimpressed by the church. True enough, church teen-aged clubs or servers guilds do from time to time break through, often heroically. But these victories are isolated and usually connected to the ministry of an individual clergyman or layman or of an individual Christian teen-ager. They end with that ministry.

The teen-ager's image of the church is very much his image of the clergy. But he does not see the weather-worn missionary of the North country, the prison chaplain, or the victorious parish priest leading a soul across the line into the Kingdom of God. He sees instead the dulcet-toned and silken figure of Sunday matins, whose life is divided between tea parties and committee meetings, who speaks with an English accent though he's never been in England, and who looks as though his hands have never been dirty. However unfair that image may be, that is the image which exists today. And it is the chief reason that, out of some 300 students in St. John's College, fewer than 10 are in the faculty of theology.

Besides a picture of the clergy, the teen-ager has as well a picture of Christianity. Though he has probably never articulated it, what he says from time to time reveals in glimpses what he actually thinks. It runs something like this:

- Christianity is "based on the Bible." That is Article No. 1 and Article No. 2 is that the Bible has been proved wrong by science.

- The Bible tells us about a man named Jesus Christ who may or may not have actually lived. If he did live, he was a kind man who preached against killing and war. That's why they put him to death. (i.e., CBC television — "The Open Grave.")

- Christian theology is a collection of statements, not really related to life in a modern world. Basically, however, they say that if everyone did as Christ taught we would have a better world. Nobody of course ever does. It would have been easy to do it in the old days, but altogether out of the question now.

- All truth is relative. Right and wrong are purely matters of opinion and not matters of fact.

- Sin was a concept held by earlier generations. It had mostly to do with drinking and sex. Informed people no longer believe in it.

- The Christian Church has survived for so long because people when they get older, fear death and need some kind of prop. It is also attractive to women be-

cause of all the teas. That's why if you look at most congregations and most church choirs you will see that they consist largely of women and their children. Father does not go unless mother makes him.

It is true that adults have frequently viewed with alarm the trends and values of future generations. But it is also true that complex and highly sophisticated civilizations have utterly crumbled and that the symptoms of their impending collapse were almost precisely those which we see before us today.

Salvaging a crumbling society is not the business of the Church. But each time the old order has changed, the Christian Church has been born again in the midst of the new. To meet the challenge of these new conditions is the task of every Christian today. One small step taken by the Church in 1958 was the establishment of the St. John's Cathedral Boys' School. The school had—and has—three purposes:

1. To teach boys to think for themselves so that they can develop their own convictions.
2. To develop in boys a spirit of adventure that will induce them to put their convictions into action.
3. To raise the level of religious education so that Christian doctrine can be made more relevant to modern life.

THE PRINCIPLE

The principle with which St. John's Cathedral Boys' School approaches its task has not changed since the school was started, though the school routine changes from time to time so that the task can be carried out.

Here is the plan. The boy is withdrawn from all the comfort and artificial security of life around home. Over a succession of years he is plunged into a series of highly demanding experiences.

He is subjected to physical demands that will appear monstrous when compared with almost any made upon the other boys in his neighborhood. (But not even unusual when compared with

those made on his great-grandfather in the operation of almost any prairie farm 50 years ago.)

He is subjected to academic demands which appear preposterous when compared with the average performance in the public schools, perhaps especially to his own performance in the public schools.

From the shock of these experiences he faces, perhaps for the first time, reality. He is induced to think. Not canned, pre-digested textbook thoughts. But his own thoughts, fresh from the well-spring of his own experiences. These thoughts begin directing him, but they do not lead him far astray. Since he is no longer living in a kind of prolonged infancy, but is being introduced to the realities that shaped his race, he begins to come to the same timeless conclusions that the race has come to.

With his intellect so awakened, the real educational process can begin. Learning begins to have meaning. History has meaning because in it he sees the principles of life, his principles, being disclosed. Mathematics and science have meaning because in them he sees the working of inductive and deductive thought by which truth is so often discovered. Literature, poetry and music begin to have meaning because in them, better than in anything else, the truth itself can be expressed. Languages, once properly learned, enable him to see the way other men and other ages have found and expressed the same things that he himself is beginning to discover.

There are problems, of course. There is the jarring discovery that he has arrived in a place where instructions must be carried out. There is the horror of discovering that personal exhaustion is necessary from time to time if great things are to be done. There is the ghastly realization of loneliness, no parent to turn to when one becomes an outcast among his fellows, no brother to blame, no father to listen, no mother to manipulate.

Some find an easy solution. After a month, or a year, however long it takes for the relentlessness of that demand to establish itself, they quit. Others, more fortunate, are turned by hands steadier than their own back to the job. Still others find the greatest solution of all. They discover that the way to escape the demands of conscience is to surrender to them, just as the way to accept the horror of death is to surrender to it. Or, in the

language of the liturgy: The secret of "perfect freedom" is the "service of God."

And out of this whole experience, real friendships grow. Not the artificial friendships of an artificial society, but the tough and durable bonds of common adversity in the common cause—*l'esprit de la compagnie*. In the joy of that experience one might look back on what had gone before. One can then see that the other life had been called bad, not because it was brimming over with too many evils, but because it was in essence empty. It had been condemned, not because it was too strong, but because it was too weak.

The product of this experience moves finally into the society from which he had emerged, into the life of the university, the business world, the world of industry. Will he find himself a misfit? We trust that he will. Will he be able to adjust to the values of that society? We trust that he will not. We hope rather that he will, with every weapon placed in his hands, begin the task of inducing that society to adjust to those principles that he has come to accept himself. A daunting task perhaps, but he is fiercely-armed.

THE EVENT

The Archbishop authorized the Cathedral parish in November, 1958, to form experimentally St. John's Cathedral Boys' School on a weekend basis. Classes were begun in the evenings and on Saturdays and Sundays at St. Andrew's College in North Winnipeg. In April, 1959, a large house was acquired on St. Cross Street. This was the home of the part-time school until April, 1961, when the school acquired the old Dynevor Indian Hospital near Selkirk, its present quarters, on lease from the federal government. Teachers in the part-time school were voluntary. About 60 students, nearly all from Winnipeg, came to the school Friday night and returned Sunday night.

Much was learned in the operation of this weekend school that was later incorporated in the full-time school. The following in particular left a lasting impression:

- It became plain that the public school was demanding of many children perhaps a fifth of what they were capable of pro-

ducing. The system had set what it considered normal work levels. These required a steady effort from the slow student, a lax effort from the mediocre student and virtually no effort at all from the bright student. Any full-time school could therefore demand a great deal more than was being demanded by the public school system.

- It became plain that there was very little genuine adventure in the lives of Canadian boys. Every boy needs face, from time to time, a keen physical challenge. This is the basis of youth athletics. But athletics today are so organized that they cater to those highly co-ordinated youngsters whose confidence is usually sure anyway, while specifically excluding those very youngsters who need them most.

We needed an activity where every youngster had a chance of success, where excellence would be determined, not by muscular co-ordination, but by fortitude; where experience could best be described, not by sports writers, but by poets.

Furthermore, we did not like the image of today's hired athletic hero, who wears a particular type of shirt, who combs his hair with a particular type of lotion, and who implies a particular set of values that are not particularly selfless. We wanted to return to a masculine hero—hairy, sweaty, muddy, perhaps even a little coarse. But direct, honest, generous, fearless, neither afraid to work nor afraid to sing.

We found our man in the midst of our history. He emerges from the lands of the lakes and the rivers, from the roar of the rapids, from the glow of a fire beside some still lake, from the shriek of the prairie blizzard. He is the figure of the Canadian voyageur. He is boisterous, he is tough, he is loyal, he can work 20 hours a day, and he is, incidentally, bi-cultural. He has physical strength that staggers the imagination—(considerably more, one would think, than his dissolute American cousin, the cowboy, who did not live in Canada until the advertising men brought him here)—and finally, in his own sentimental and barbarous way, he is also Christian.

By canoe and snowshoe we have followed him across half the continent of North America, a fact that has brought the school both attention and criticism. No single aspect of the school's activities has discouraged more parents; no single aspect has

transformed more boys. Times without number we have seen the withdrawing, the defeated, the misfit, the lazy and the sassy emerge from some gruelling expedition as a very changed person. The change is always for the better. To some it has meant a change in their whole view of life, the first victory after a long series of defeats. Despite all criticism, we therefore resolved to keep the program in the full-time school.

- We learned also the value of having established rules, backed up by direct physical discipline. We found that a youngster's security lay in discovering the bounds set on his behavior and in shaping his life within those bounds. To punish a deed one minute and not the next, to threaten and not to execute, to nag and not to forgive, was in fact a cruelty to children.

The essential policy must be: Here are the rules. Break them and you will be spanked. Break them he will because he is human. And spanked he must be. But that is the end of it. There need be no brooding post-mortems. The deed was done and the price was paid. It no longer exists. That vital understanding between teacher and pupil is not disturbed.

We found that the only possible teacher-student relationship was not one of partnership, not the let's-learn-together of the modern classroom. It was a relationship of master and servant. And the master did not need the servant. The servant needed the master.

And out of this, we discovered a curious paradox. Surely, some said, the result of such a system can only be the death of the imagination. You will produce, they said, only regimentation—colorless, formless automata, capable only of clicking their heels and saluting.

But such critics knew not the stock from which they sprang. We found precisely the opposite. We found that once the bounds were established, there was a fervor of imagination, a great gaiety, that saw 12-year-olds writing books and 17-year-olds writing poems and songs. We were producing home-made radios and home-made generators. We were producing arguments, too, but not arguments based on some claim for sentiment, but arguments based on reason.

In short, we were educating. And why? Because the boys knew, some of them for the first time, where they stood. They had

found sure limits within which they could act and they need feel no qualms about acting there.

The architect of the modern system, the Deweyist, had sought so daringly to overthrow the traditions of the fathers and to “liberate” our youth. What he had in fact done was enslave them. He had forgotten: They are not adults. They are children. They are intended to learn to obey that they might some day learn to command. This was a law of the universe. The Deweyist could not repeal it. It was outside his jurisdiction.

- Next, we discovered that it was possible to teach children to think. While a thinking populace is the ostensible aim of the modern educator, it is not what he is creating. One need only look around. Who but the advertising man knows the pattern of human behavior best? Are modern advertising devices directed at a populace that THINKS, or at one that can simply be made to FEEL? Are modern city council meetings characterized by logical argument, or by mere torrents of emotionally-charged words? Have the last three Canadian general election campaigns been noteworthy for their logic or for the mass emotional appeal to self-interest? Does a modern television viewer ask, “What is this man saying?” Or does he ask, “What is this man like?”

Books, sermons, editorials and speeches have been made on the answer to these questions because the answer is so plain to so many. George Orwell’s mass man is already with us. The idea of reasoning from premise to conclusion to action is foreign indeed to the modern world. Feelings, not thought, are the basis of human action.

Wherever else the responsibility for this situation might lie, much of it can be thrust squarely on the school system. Except in the isolated area of mathematics and what remains of grammar, the modern school requires little more of the student than a good memory. Science is almost exclusively memory work except in those areas where it spills over into mathematics. History is taught as the systematic memorization of certain facts. Literature becomes a matter of memorizing certain poetic forms and memorizing certain literary criticisms so that they can be repeated on the examination. And even in mathematics, much care is taken to be sure that the majority of questions on the examination are “type questions”—virtual duplicates of those in the textbook—so that the student will not be confused, in other words so that they can

be memorized. Finally two major Grade 9 departmental examinations are now prepared for by the students memorizing countless lists of often meaningless facts and are written by filling in blanks with a special pencil. The exams are then marked by a machine. Incredibly, the subjects are science and history.

Opposed to this method is the traditional idea, now rejected, that education consists of learning to think. This means using the imaginative faculty to reach conclusions through inductive or deductive reasoning. We found in the part-time school that it was still possible to teach in this way.

- We found as well that it was possible still to break through a boy's native hostility to learning, but only if his masculine integrity was assured. It must be understood that many boys, particularly North American boys, do not take naturally to the arts. Most youths and many men regard such things as literature, poetry, music, art and attempting to speak French as basically unmasculine activities. They are, by conditioning, hostile and the preponderance of women teachers in these subjects increases this hostility. The educator must somehow break through it. We found that we were particularly able to do this. By deliberately creating a semi-military toughness in every aspect of the school's life, we found that the boys feared no compromise to their manhood when the school confronted them with the arts. Put it another way. If a boy faces winter blizzards and arduous canoe trips as a matter of routine, if his teachers are all men, if much of his out-of-class time is spent shovelling manure, he need not fear for his masculinity simply because he has to recite Shakespeare and speak French. On the contrary his experiences will make the arts have a real meaning.

- We found that there were two distinct values in having most of the maintenance and domestic work of the school conducted by the boys themselves. There was the obvious economic value. Waiters, assistant cooks, caretakers and laundrymen could be largely dispensed with. Fees could be correspondingly reduced and the school made available to that much wider an income group.

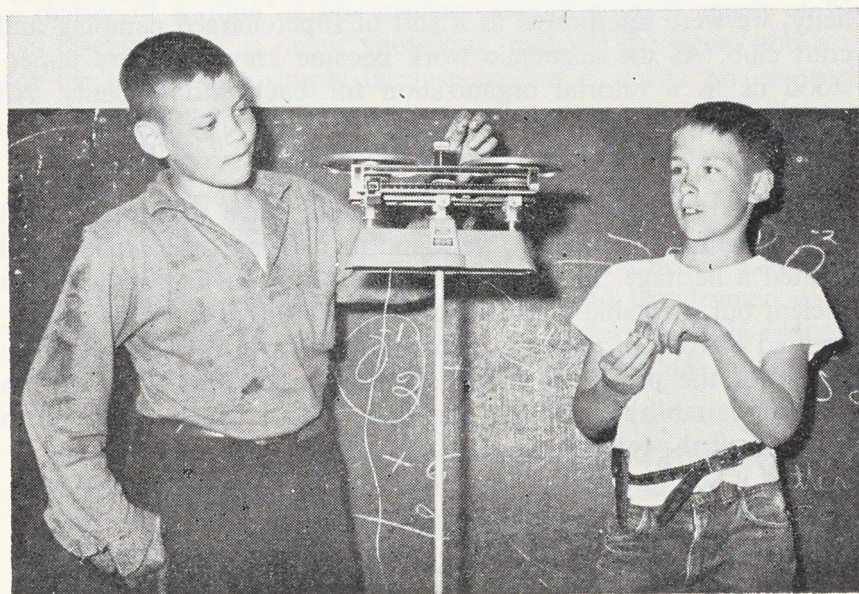
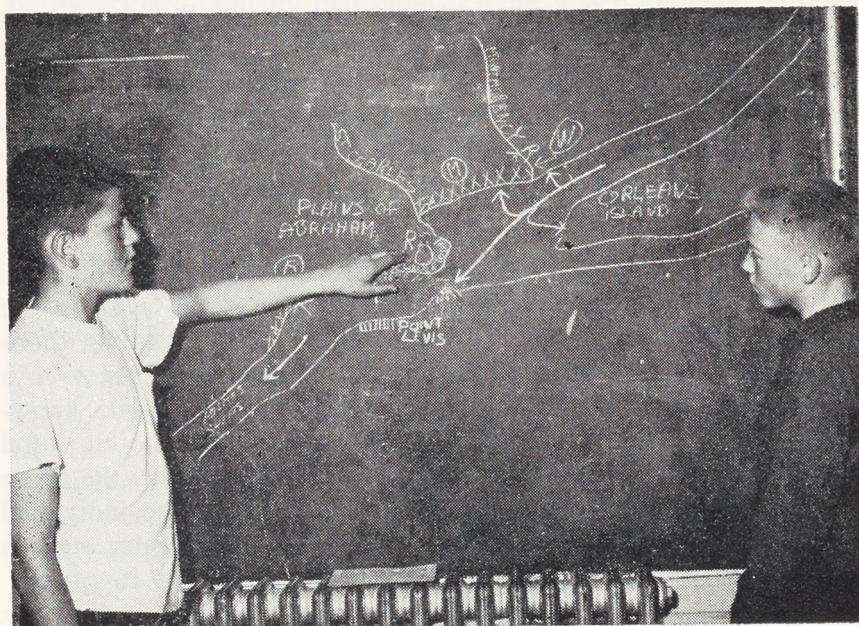
But there was a second advantage. The organization gave some part of the physical routine of the building to every boy. He had, as it were, a place in the community. He might simply be sweeping the floors. No doubt if a man were hired to sweep

them for him, the floors would be better swept. But some semblance of cleanliness on that floor is essential to the operation of the whole school. He might be just 11 years old. He might never have swept a floor before in his life. But the fact remains that he is important and he knows it. He is a part of the entire structure and as he grows older he will be an increasingly important part.

He might next year be washing dishes or waiting on tables. A year later, he might become an assistant cook or work in the laundry. He might eventually work on the farm, handling thousands of dollars worth of livestock and vehicles with other boys working for him. But it would be always with the same knowledge that he and each of the others were essential to the total effort. Here was a true basis for society. Here surely lay the claim of the individual to dignity. A society that forgot the individual would be a bad society. Should he someday encounter such a society, there would be a clear duty to try to change it.

- We found finally that at each stage of the school's development we were subject to various misunderstandings. Since no similar school existed, we could not explain what we were doing in terms of what others were doing. At first, we were constantly being congratulated for "keeping the children off the streets." The suggestion was that the St. John's boys were all potential juvenile delinquents. Then, as the outdoor program gained publicity, we were interpreted as a sort of supercharged camping and craft club. As the academic work became known, others understood us as a tutorial organization for backward students. All these concepts were wrong and often created problems when parents entered children in the school for the wrong reason.

In any event, by the summer of 1962, when the time arrived to start the full-time school, we found that the part-time school had created a heritage. In the Dynevor Hospital, we had acquired an ancient but workable plant, capable of housing a full-time school. We had a group of teachers prepared to work in the school and to carry out the principles they had discovered. Finally we had a tradition established by the part-time school which would form the basis of the full-time.



PART II

THE FIRST TWO YEARS OF THE FULL - TIME SCHOOL

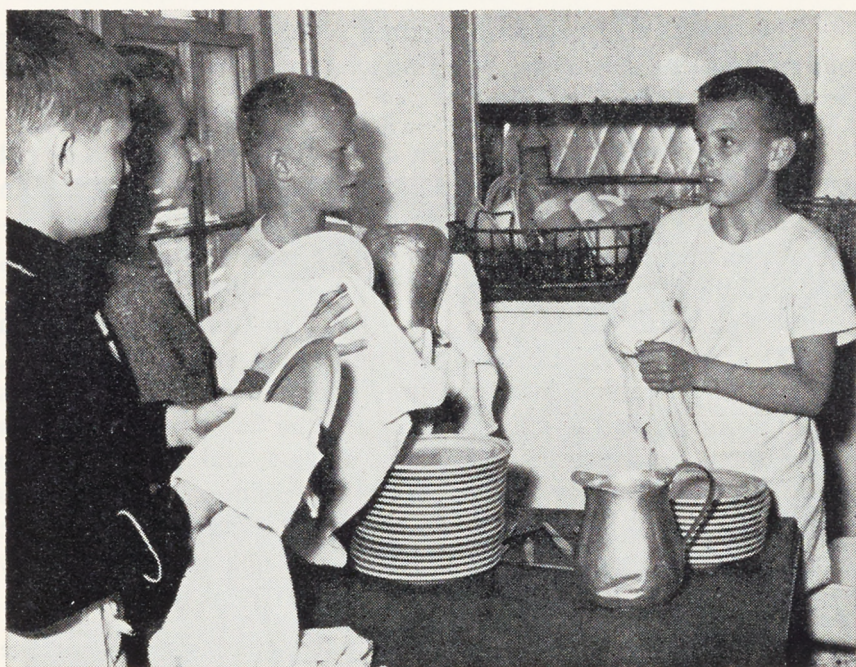
FORM OF ORGANIZATION

The laws of Manitoba recognize that the education of a child is the responsibility of his parents, not of the state. But the state must make sure that the parents are somehow providing a minimum standard of education. This means the parent may educate his own child or hire someone to do it for him the way he wants it done, but must satisfy the state that minimum standards are being met. If a parent chooses to do the job himself or to hire a teacher to do it for him (i.e. to send the child to a private school), he must do so without government assistance. Neither is he relieved from his own responsibility to the state system.

This means that private or church schools must operate without government assistance. The financial problem so created may be solved in only two ways:

One is to create a corporation under the direction of a board of governors which hires a headmaster who hires teachers to run the school. Since the headmaster and all the teachers are employees of the board of governors, they must be paid as such, and the consequent operating costs of these institutions becomes high. Fees charged by such schools in Canada range from \$1,600 a year to \$2,400 plus perhaps another \$500 in clothing, laundry, dry-cleaning and transportation charges. This restricts their enrolment to the small fraction of the community that can afford them, and restricts their point of view and their values to the point of view and the values of that minority. Nonetheless valuable work is done by these schools and most of them are struggling hard to create bursary funds through which they may broaden the income range of the parents.

The other type of private school in Canada is that of the



religious orders. These are nearly all of them Roman Catholic. Under this type, there is no board of governors because the teachers are members of religious orders under vows. The schools are sometimes connected to the diocese directly through the episcopacy. Many of the schools, run by the Society of Jesus, are responsible only to their order and through the order to Rome.

Obviously for our purpose, some form of the second type of school would be best. Consequently in June of 1962 the Archbishop formed what became known, for want of a better name, as the Dynevor Society. All teachers and their wives became members of this society. Commitments were made to the Archbishop on an annual basis. The society formed rules which governed the lives of its members. The members were provided with the necessities of life and a salary of \$1 a day.

Because of this we were able to set the fee at \$65 a month for a 10-month year, plus \$50 for the school's outdoor program and \$140 for clothing, nearly all of which the school supplies. This gives us a fee rate roughly equal to those charged by Roman Catholic and Anglican boarding schools run by religious orders in other parts of the country.

THE FORMATION OF THE SCHOOL

The full-time school went into operation in September, 1962. There were 58 students and four teachers—Mr. Frank Wiens, a former Winnipeg public school teacher, the headmaster; Rev. Arthur Millward, the chaplain; Mr. Keith Bennett, a former public school teacher in East Kildonan; Mr. Ted Byfield, a former newspaper reporter. In the second year the student body was expanded to 75 and another teacher was added in Mr. David Thompson, a former teacher at Charleswood Collegiate.

The students in the first year came largely from Manitoba. In the second, the range broadened and we have received several from British Columbia, Alberta, Saskatchewan and Ontario and one from East Africa.

The routine of the full-time school was adopted from the part-time. The boy's day begins at 7 a.m. The cook crew bell goes at 7:15 and dormitory inspection takes place at 7:25. Breakfast runs from 7:30 to 8:00 and chores follow until 8:45. A

boy may be working in the kitchen, the laundry, the general cleaning staff, the barn, the maintenance staff, the library, the grounds staff or on the garbage. From 8:45 to 9:05 a chapel service is held for the boys, usually consisting of a general discussion of some aspect of the Christian faith. Classes continue from 9:05 to 12 noon with a 15-minute recess.

Lunch is at 12 and chores from 12:30 to 1:30. A one-hour break follows until 2:45 when classes reassemble and continue until 5:45. After supper and chores, a supervised study begins at 7:30; continuing until 8:45 for Grade 6 and 7 boys, until 9:30 for Grade 8, 9 and 10 boys; 10:30 for Grade 11 boys. Grade 12 will be added next year.

Boys are on chore duty every other day and have study time in the chore periods on the alternate day. The routine changes Wednesday afternoon when the outdoor program of canoeing and snowshoeing takes place. Classes are held on Saturday morning. Boys are tested every six weeks and the results determine the number of free weekends a boy is permitted.

Holidays are given at Christmas and in the vicinity of Easter and boys receive a two-month holiday in the summer. Two to three weeks of this however must be spent in the school canoes.

THE ACADEMIC PROGRAM

Shortly after the Second World War, Miss Dorothy L. Sayers delivered a remarkable lecture to some teachers at Oxford University. In this lecture she declared that the purpose of education was to teach people to think. She imagined a school based on such a principle. The lecture was later published under the title, *The Lost Tools of Learning*. So marked an impression did this leave upon us that the academic program of St. John's Cathedral Boys' School is a deliberate attempt to incarnate Miss Sayers' imaginary school.

Miss Sayer's proposed school represents a radical departure from the modern. Its chief subject is formal logic where the child is taught the rules of reasoning and taught to apply them instantly to whatever he reads or hears. The other subjects are not ends in themselves, but are used as raw material in which to practise thinking. History is not merely the memorizing of chains of

events. It is the opportunity to figure out through argument why those events occurred. Literature is not the memorizing of plots and authorized character descriptions. It is the raw material of plot and character analysis, argued out on the basis of the individual's own experience. Science is not the memorizing of the facts that science has discovered. It is the exercise of the process of inductive thought through which those facts were discovered. (The student is not told, "Here is an experiment that shows . . ." He is told, "what would an experiment be that would show?" Then he must figure out the experiment himself and argue about the significance of the results to the problem at hand.) In the later stage great emphasis is laid upon the rhetorical arts so that the child emerges able to think directly and express himself clearly.

Miss Sayers's proposal was radical, but not novel. In fact, it was a reaction, a return to the classical. But in practical outcome it was almost the reverse of the modern method.

Few outside the teaching profession understand what is occurring in the public schools. We flatter ourselves that because we are pouring money into them, richly rewarding their teachers, equipping them with science and language laboratories, gymnasiums, restaurants, auditoriums, sewing and cooking rooms, and buses to travel to and from them, that they must surely be offering the very finest in education. We are deceived. Real education—that is, the process of learning to think—can exist without these things and under certain circumstances these things can even thwart education.

The fact is that under the present system the teacher is even discouraged from teaching the child to think. In almost every subject success is gained by memorizing lists of facts. The teacher is told which line to follow in the presentation of those facts. The child is marked on the basis of his grasp of the authorized line. To deviate from the line is to invite disaster at examination time.

The reason for this method is obvious. Mass education cannot deal with individual non-conformity. It is forced to operate along fixed lines. Text books are issued which offer the point of view of their authors. Examinations are then set on this point

of view. The teacher will not teach another point of view because the examiner may never have heard of it. The teacher knows that the examiner is instructed to award marks on the basis of the child's grasp of the "essential" points. To teach the child to question these points would be to jeopardize the child's future. The IBM machine only knows one answer. This is not a criticism of any particular department of education. This is the only way that mass education can work.

The result of this system of mass memory work is the mass man. It is the death of the critical faculty. The product of such a system soon looks instinctively for the authorized line, whether it be the authorized political line, the authorized economic line, or the authorized (i.e. the fashionable) line in automobiles, cigarette lighters and men's shirts. And control of the press and television is control of the authorized line.

To resist this system however poses problems that Miss Sayers herself foresaw. Even if a school capable of resisting it were set up, how could it both meet its own demands and those of the public system at the same time? How could children be taught, for example, to search out their own ideas on the French revolution while at the same time remembering that the IBM machine only wanted the specific causes given in the text book?

This, in short, has been the essential academic problem posed for the school in its first two years. We are far from a solution. We must not only restore the traditional principles, but at the same time meet the demands of the existing system. Nevertheless, definite steps have been taken.

We first adopted the following policy: Wherever provincial departmental examinations are set we would make it a matter of conscientious effort to prepare students for those departmental examinations and to achieve a creditable result. Wherever we could, we have followed the other approach. This has meant that in the opening years the curriculum changes have been confined to specific areas where the absence of departmental examinations has given us the opportunity.

We have made the changes in the following specific areas:

IN THE TEACHING OF HISTORY

The state to which this subject was allowed to deteriorate in the public curriculum is so shocking that people do not believe it when it is described. The Department of Education in Manitoba is already taking major steps to redeem the situation, but this does not explain why it was allowed to occur in the first place.

The fact is that the study of history was relegated to a secondary status in the public school system with everything that this implies. The entire root structure of our society was thereby amputated from the mind of the student. The individual did not see his environment as the product of centuries of painful growth, but was encouraged to regard as significant only that which was immediately in front of him. Thus the importance of modern technology became grotesquely exaggerated. Age-old pitfalls yawn before him, but the citizen does not know how to recognize them because the habit of looking back to assess what is ahead is a habit that the Department of Education has regarded as of secondary importance.

In Grade 10, for example, the Department some years ago decided that its only British history course ought to be made optional. Those students who didn't want to take it—and, since it involves work, this will include nearly all the students—may take typing instead. Though British history is touched on again in Grade 12, the subject is once again optional. So the result was that most students received no instruction in British history, beyond the most superficial smattering of it in Grade 7, even though the entire structure of Canadian government is meaningless without it.

An even greater disservice is done in the case of ancient history. Here lie the bases of our religion (whether it be Christian, Jewish or Moslem), of our principles of government and of the law. The entire history of Egypt, Mesopotamia, Palestine, Greece, Rome and Mediaeval Europe is dealt with in Grade 7 and it never appears again.

An attempt to compensate for these shortcomings has been made in Grade 9. Here the educators seem to try to teach the history of everything at once. In a single year the students are asked to cover the history of France, the Low Countries, Spain, Italy, Germany, the Balkan states, Russia, Scandinavia, China,

Japan, and South America, including their geographies as well and a resume of their cultural achievement.

Defenders of the course explain that it is designed to give the student who leaves school at Grade 9 a "broad" view of the world around him. Broad indeed it is. In its French section, probably the most detailed, it leaps in a single bound from Joan of Arc to Louis XIV. It covers the Revolution without mentioning Robespierre. It deals with the rise and fall of Napoleon, mentioning neither Trafalgar nor Nelson. In the end the student is tested by an IBM machine examination. He fills in the right square. To prepare for this examination, he tries to memorize the contents of the book. Since the examination can only test on the basis of knowledge of detail, he learns to parrot off chains of facts.

St. John's has made history a major subject. While we are required to use the departmental text books, we are not prevented from going considerably beyond them. Furthermore, once the student is writing essays instead of "notes," the subject offers an equal opportunity to teach composition.

In two 1½ hour history periods a week in Grades 6, 7, 8 and 9 hear detailed history lectures on a fixed area of their history course. They take notes throughout the lecture. They then convert these notes into compositions which are marked and must be re-written to the satisfaction of the teacher.

After about two years of this, we find that the student can express himself fluently on historical subjects, but still does not understand how to write an essay based on research, how to decide what is and what is not relevant, and how to gauge the relative significance of the information available to him.

Consequently we have started in Grade 10 a new method, the stage immediately beyond the lecture-composition level, in which the student is given a specific subject with defined limits and must prepare essays on that subject. These are marked, not only for composition, but for the way in which the subject is covered. The student receives one such essay a week.

It is too early to assess the long-term results of the course. In the short-term however we notice a growing ease of expression which carries over into other subjects and in the later stages an ability to disentangle complex ideas and to reduce them to their essentials. Since these two capacities are directly in line with the

academic purpose of the school we will continue to develop the history course along these lines.

IN THE TEACHING OF LATIN

The traditional role of this subject in the curriculum is widely misunderstood. Its defenders are prone to say that it was taught because it was a root language of English. While this is true, it was not the most significant service that Latin rendered to the schools.

The reason for teaching it was to make the student instinctively aware of what he was saying. With each of his sentences he must know what initiates the action, what the action is, what receives the action and what are the modifications of each. There can be no muddy thinking about it. The same thing can be done with English grammar, but Latin is an inflected language and therefore provides a much better opportunity for grammatic analysis.

The subject has been virtually dumped from the public school curriculum. Not many students wanted to take it, the educators explained. (They do not ask themselves how many other subjects will eventually be dumped if we are to be governed by what 14-year-old students want.) Furthermore, they say, it is a dead language and therefore "impractical."

St. John's has restored Latin as a compulsory subject for students entering the school in Grades 6 and 7, this year in Grade 8 as well. Those who begin it in Grade 6 will have completed the Latin grammar by Grade 9 and could, if there were any point in it, write the Grade 12 departmental examination in that year.

The rewards of this program start to become evident in the second year. They appear most obvious in the school's English composition. The student's style becomes strong and confident because he knows exactly what he is saying. He goes directly to his point. His ideas are clear to the reader because they're clear to himself. Secondly, we have found that the Latin students more easily grasp an abstract idea. We believe this is due to the habit of understanding the abstractions involved in Latin grammar. Finally, the results are not confined to English. We have found

that students with one year of Latin can be put into one of the rather demanding modern language courses and handle them with great ease.

IN THE TEACHING OF ENGLISH GRAMMAR

Our only major change here was to revert to the old text books. When the student is studying Latin grammar, English grammar becomes both easier and less necessary. But for those later grade students not taking Latin, we bought reprints of the old Cowperthwaite and Marshall textbooks of a previous generation. We found in them far more exercises and a far clearer presentation that is found in the new grammar books. The new books spend most of their time defining and very little actually exercising the student's understanding. Old Cowperthwaite and Marshall believed in exercises.

IN THE TEACHING OF FRENCH

"Why," cries the student, "do we have to learn French?" "Because," replies the educator, "Canada is a bi-lingual country and because knowledge of a second language is good for you."

Dutifully, if laboriously, the student therefore returns to his text book. It is usually a painful little manual that begins on Page 1 with a picture of a teacher under which is written, "Voici le professeur." We also learn, "Voici le crayon" and "Voici le tableau noir"—all fine classroom images, already distasteful to the student on other grounds. Hence we learn the regular verb forms. With the advent of clauses and conjunctions, however, we are whisked out of this classroom imagery and over to Paris where we remain as long as the university professor who wrote the book can keep us there. We visit the Louvre with the past indefinite, drink coffee on the Champs Elysées for the imperfect and finally tackle the subjunctive among the beautiful gardens of the Tuileries.

All of these things no doubt thrilled the author on his last trip to France. But, alas, they do not thrill the student. Instead they leave him with the impression that the Frenchman is just a trifle over-civilized, to put it nicely. (The students do not al-

ways put it nicely.) Furthermore, no self-respecting red-blooded Canadian boy would be caught dead trying to say “u” as in “une.” Add to this textbook the spectacle of the middle-aged lady teacher urging the boys in the back row to twist their facial muscles just so, while the girls in the front row all giggle, and the conviction soon becomes rooted. Learn French he will, but only just enough to get through the Grade 12 examinations and that will be that.

Though the course was originally sold on the grounds that Canada is a bi-lingual country, the student has been permitted to see curiously little of French Canada. His textbooks are Paris-centred because, let us face it, not all the university professors who produce them are altogether in love with the French of Montreal and Quebec—those, base, hybrid, centres of provincialism, so far removed from the glories of real France, whose only recommendation is that they were the roots from which this country sprang.

So we will sell our subject on the basis of a fraud. We will use Quebec as the excuse to ram it squarely into the middle of the public school curriculum and once we get it there we will talk only Paris, the home of “pure” French.

How “pure” French differs from Quebec French can be easily understood by an English-speaking Canadian. The difference between the French of educated Quebec and the French of educated Paris is the same as the difference between the English of educated Winnipeg and Oxford English. How much sympathy would we have with a Quebec school that announced it was going to teach only Oxford English because that was the only “pure” English?

We therefore approached the French course with several principles firmly established. (1) We would set as an uncompromised objective fluent bi-linguality. (2) We would achieve this by (a) an enormous quantity of English to French translation, (b) a very heavy French reading program including the eventual use of French text books in other subjects in the third year, (c) heavy use of recorded conversational French throughout the course (d) daily attendance at classes in St. Boniface College throughout the final year. Finally (3) we would teach the French of educated Quebec and compose the entire course around the Canadian scene.

We therefore rewrote the textbooks. We threw out all the class-

room imagery in the opening chapters and adopted other images that spoke particularly to the boys of St. John's. "Voici les canots . . . Les canots sautent les rapides . . . la rivière coule dans le lac . . . C'est la nuit. Il fait très froid . . ." Instead of the gentleman from Paris, we chose the gentleman from Montreal, especially from 18th Century Montreal, with the secondary vocabulary drawn heavily from French operational orders and reports in the Seven Years War and from the language of the North West Company.

By the second year the vocabulary became general. We found, for instance, that we could cover the Grade 10 public school French Reader on tapes. That is, the student never sees the book. The stories are read to him and he must answer the questions about them in French.

In addition, the students must translate about 600 words a night from English into French. (We never translate the other way because this only encourages the student to think in English). These exercises are marked in the morning and any sentence with a single error in it must be done again and approved. Both accuracy and speed of translation are thereby achieved.

Half way through the second year of the course the student must also read three stories a week in the French Reader's Digest and must be able to instantly translate any word in them the following morning. At the end of the second year they begin watching French television on a regular basis.

They must eat one meal daily in a French-speaking dining room. Beginning in second year, they must speak only in French to two of the school's teaching staff. All work orders and barn orders are written in French.

Throughout this course we have been assisted and encouraged by the CKSB radio station, by Mr. Louis LaRivière of St. Boniface and by the St. Boniface College. Ten students next year will live two weeks at St. Boniface College and in the following year they will be the first to take regular classes there, where lectures, discussion is and examinations must all be written in French.

The result will certainly be a fluent command of the French language—an obvious advantage in government service, particularly external affairs and trade and commerce; an obvious advantage in Canadian politics; an obvious advantage should the

student wish to attend a continental university. But the real advantages are not the obvious ones. To speak two languages is to be able to live in two worlds and to have that much greater an understanding of human nature. In this generation, when national unity is the great local problem, the less obvious advantage is the most essential because one of those two worlds is the world of French Canada.

IN THE TEACHING OF ENGLISH COMPOSITION

As well as the history essays, most boys are required to produce two compositions a month, usually short fiction stories. The stories must be rewritten to the satisfaction of the marker. The object here is to create an ease of expression, to develop the imagination and to show the unwritten rules which control the structure of plot.

Many youngsters easily develop a talent for self-expression, but it is prevented from maturing because discipline is lacking. They do not need to write against deadlines; they are not writing to restricted conditions; even spelling and paragraphing is not properly controlled. When this discipline is provided, we find that some fine writers emerge. In fact, seven of the Grade 6 and 7 boys this year have embarked upon novels.

IN THE TEACHING OF SCIENCE

Here, in the first two years, the school has had to content itself to teach the textbook courses of the public schools. Absence of sufficient staff members has prevented us from doing here what we would like to do. We may now however embark on this course, with the addition to the staff of Mr. and Mrs. Frank Doolan. Mr. Doolan is with the staff of Canadian Aviation Electronics.

The essential principle of the science course is this: The boy, by means of this course, must learn the process of inductive reasoning. In other words, he must learn to be in fact a scientist. The present curriculum does not appear to have this aim. Lavish laboratories are provided along with highly-skilled teachers and

beautifully-illustrated textbooks. But the actual process of teaching is always the same. The teacher and the book describe some phenomenon. The student is then instructed to conduct a specified experiment to "prove" the phenomenon. The student must then commit the whole thing—phenomenon, experiment and proof—to memory. At the end of the year he is examined on how well he remembers it.

The inevitable question arises: At what point does the student think for himself? The answer is the same: At no point. The entire imaginary and inductive task is done for him in the textbook. He need only memorize it. The area of factual information thus assembled over the years is enormous. But the central tool of the scientist, the inductive mind, has not been exercised at all.

We therefore propose a very different approach which will be taken next year at the Grade 6, 7 and 8 levels. In this new program there will be no textbook. Instead a specific theory will be laid before the class each week. The students themselves will be asked to propose an experiment to prove or disprove the theory. These experiments, however crude, will be conducted along the lines the students propose, guided by the teacher no more than is utterly essential. The results of the experiments will be assessed and the class will debate their significance.

The teacher's task is to provide order to the proceedings, to be sure that each student is in fact working, and to provide only hints and clues when the boys, having made a genuine effort at reasoning, are legitimately stumped. Boys who show unusual interest and ability will be urged to conduct their own private projects under the teacher's guidance and to keep a journal of their work.

The outcome of this program can be foreseen. Since the boys must reason their own way along, they will naturally go much more slowly than the public school student where the textbook does all the reasoning for him. In the course of a year, for instance, they may cover little more than some fundamental laws of hydraulics and motion. But they will have acquired a definite skill in reasoning and in that sense will have made far more "scientific" progress. By Grade 9, we feel that any missing factual information can be swiftly filled on a straight textbook course.

ON THE TEACHING OF LITERATURE

It would be presumptuous for St. John's to criticize the teaching of literature in the public schools on the basis of objectives: "To extend and refine the pupil's enjoyment of literature, to stimulate and refine the pupil's sensations and emotions, to extend the pupil's range of experience through the imagination, to develop an understanding of human nature and the problems of life, to stimulate independent thinking about human character and conduct, and to develop an appreciation of form in literature." These, with a few modifications, would be ours as well. The main criticism of public school teaching of literature was foreseen by the department when it quotes, in the Program of Studies, from an English journal: "English teaching, which in fact, demands endless skill and resource, is too often thought a task which any teacher can perform".

Because of the shortage of "skillfull and resourceful teachers," the public schools adopted a series of texts, covering Grades 7 to 11. These books present for each grade a different collection of poems, short stories, plays and fragments—selected, it would appear, more to simplify teaching than to confront students with the basic and controversial problems of existence.

These texts make literature easy. The pupil need only read, or hear, the selections. They are carefully arranged in order by the editor to guarantee—with the help of little printed introductions and "Aids to Further Enjoyment" that the pupil has been exposed to the proper "experiences of the author." A child must read in Grade 7, for example, ten selections from "Outdoors Calling," five from "School Days," nine from "Home is Best," and six from "With Glowing Hearts." At the moment, he need not encounter Shakespeare until Grade 11, and, prior to this grade, need not have studied any novel more difficult than *The Thirty-Nine Steps* or *Jim Davis*.

Minimum requirements are, of course, no basis on which to judge what is actually being done, for the resourceful teacher is allowed to expand the program. This, unfortunately, is only possible after the trivial minimum standards have been met.

Therefore, a literature course for St. John's has begun to take shape. The Grade 6 and 7 boys read, memorize and perform huge portions of Shakespeare's "Julius Caesar." They study it as

a play about gullibility—a timeless indictment of the fickleness of the populace—and, in Cassius' gulling of Brutus, a poignant reminder that even the most noble and most intelligent of our society can fall prey to the smooth tongues of self-seeking men.

The Grade 8 class reads "Twelfth Night" as a study in appearances versus reality: Olivia, the make-believe mourner; Sir Andrew, the make-believe wit; Orsino, the make-believe lover; and Malvolio, the make-believe Christian. They also study "The Merchant of Venice" in which Shakespeare pries deeper into men's motives and explores the whole question of man's depravity, whether it be the viciousness of Shylock or the moral flabbiness of Bassanio. "Richard III" will, next year, present to Grade 9 the terrifying spectacle of a monster cowing a nation too long too spineless to rise up and punish his atrocities.

Grade 10 experiences with Prince Hal, Hotspur, and Falstaff the hard truth that "when I became a man I put away childish things." Grade 11 is confronted with the strong man and moral coward. He is Macbeth, who knows that murder isn't nice but nevertheless gives in to his wife. The deed done, he realizes for the first time the existence of God through His displeasure. But he has not the strength to face the consequences of his past disbelief. Thus he spends the rest of his life running away from death until death becomes more attractive than life.

The Grade 12 class is confronted, in Hamlet's uncle Claudius, with a similar character, and in Hamlet himself, with a young man in a Hell of a world, "born to set it right"—which is, incidentally the challenge set before the boys at St. John's.

In other words, the main purpose of teaching literature is more than "to assist the pupil to recreate for his personal enjoyment the experiences expressed by writers in various forms of literary art." With novels, poetry, short stories and plays, literature becomes the vehicle with which to communicate and sell as stimulation to young men training for action, the greatest thoughts and ideals of Christian civilization.

IN THE TEACHING OF GERMAN

The approach to German differs considerably from the approach to French. We have been starting the boys at Grade 6

level in a conversational German course. Since they have a two or three-year advantage over the boys beginning French in Grades 8 and 9, we need not load them nearly so heavily with work. We may take a more leisurely approach.

Consequently we begin in the first year with a picture-pronunciation routine. The teacher uses no English, but by gesture and demonstration encourages the students to go directly to the German word. Recitation of German poems and singing of German songs follows almost immediately. Since the language is almost phonetic, we can proceed quite quickly to written work.

After the first year, the student must speak to the German teacher only in the German language, even in connection with affairs not related to the class. Most of the boys have acquired a fair accent by this time. Before long they are writing short compositions and staging little plays.

Written translation work begins seriously in the third year, when most of the students have become confident in the language.

The question remains to be settled what will occur to the German students when they reach the levels where the French course begins. We have concluded that a decision should be made on an individual basis. For some youngsters it would be possible and profitable to carry the three languages through high school. For others, it would be wiser to carry on with Latin and German only. Others again might drop Latin when the basic grammar had been completed, and begin French in its place. This third group would finish high school with a good Latin background and a working use of two modern languages.

Specialization in language will be of use to some pupils under currently-proposed changes in the departmental curriculum. A second language is being considered as a substitute for Grade 12 mathematics for university entrance. This Grade 12 mathematics course has in the past presented an obstacle that some students have found virtually impossible to surmount.

THE TEACHING OF MATHEMATICS

The field of mathematics has suffered least from the great trend towards memorization because it is naturally most proof

against it. Text books are good and new methods are being developed to introduce students more easily to the reasoning process. St. John's has followed the departmental courses almost entirely.

The changes that seem possible here are largely a matter of timing. We feel that algebra, now started in Grade 9, and Euclidian geometry, now started in Grade 10, for most students could be introduced in Grade 7. The introduction of these subjects on the present basis is abrupt and sometimes causes unnecessary difficulty. An earlier introduction would ease the shock on all students and enable those who grasp the new concepts easily to move more swiftly through the course.

Secondly, we found that in many cases students have encountered troubles in algebra and geometry simply because they were not trying hard enough. A firmer hand in the classroom sometimes makes a remarkable difference.

Finally, we believe simply in more work. The volume of homework in the subject can be enormously expanded until the student is at home with each concept.

THE ACADEMIC PROGRAM AS A WHOLE

The operation of the academic program for two years has demonstrated already a serious difficulty. It is best illustrated by boys who began in Grades 6 and 7 in the fall of 1962. Many of these youngsters are already producing work at high school level. Their Latin and French are already approaching Grade 10 level. From scores of history essays and short stories, many have developed a fluency in English composition.

Many of these students enter Grade 9 this year. What is to become of new students entering the school at that level who do not have their background?

We find more and more that classes must be split to teach both the inexperienced and the advanced students at the levels of which they are capable. Parents who put their boys in the school at Grade 10 or 11 wonder why their sons cannot receive the same instruction as more experienced youngsters. Split classes mean more teachers and much more timetable organization.



We have no immediate solution to this problem. The day may come however when we must develop our own grading system culminating at matriculation and will put students through our grades at the speed at which they are able to advance and enter them in a grade appropriate to their ability when they arrive.

THE FARM PROGRAM

The school operates a large agricultural program, primarily to raise capital funds, secondarily to widen the experience of the boys. We have at present nearly 70 head of cattle, 4,000 chickens and sufficient pigs, laying hens, bees and gardens to meet our own needs.

A committee of farmers directs this program, but it is managed and carried out almost exclusively by the boys. The boys feed the stock, provide much of the medication, clean the pens and share in the planning.

Boys are chosen for the farm crews on the basis of responsibility, proven in the departments of the school. Up to \$20,000 worth of livestock is almost solely in their hands so that only the most trustworthy may work in the barn. A door left open at night, a mistake on a calf feeding formula could cost heavily.

We feel we are developing definite talent here, not only in the agricultural line, but in the general technique of management. At the same time, the boys are bringing in revenue to the school which enables us to hold the fees down.

THE RETAIL SALES PROGRAM

Tied directly to the farm program is the retail sales program. Here, the boys prepare a telephone list of some 10,000 persons in Winnipeg, associated either with the church or with the school or both.

On Wednesday evenings in late fall and late winter, after the snowshoeing and canoe programs have ended, about 25 boys take the school's bus to downtown Winnipeg offices. They call people, offering for sale the school's farm produce. To do this, of course,

they must learn habits of conversation and presentation that will serve them well later on.

On Saturdays the junior boys, assisted by volunteer parents, deliver the produce that was sold on the Wednesday night. In a single Saturday, we can make 500 deliveries: In future years, we may be selling honey and perhaps eventually cheese as well.

THE OUTDOOR PROGRAM

"The causes that produce genius in individual men and outbursts of activity in nations," says Trevelyan, "are mysteries." He adds however that "certain general conditions of life have had an influence upon imagination and the most obvious of these is the perpetual contact of man with the force and beauty of nature."

Few people have come to the school without receiving the impression that in some small scale a sort of revolutionary outburst of activity is taking place. And no one has ever been closely associated with the school without realizing how intimate to this activity is the school's continuing contact with the raw beauty of this country.

The story of St. John's has unfolded in an awesome setting. Be it the distant peaks of the Rockies, or the green-trimmed granite of Lake Superior's shore, we have seen much of this country as it appeared to those who saw it first. We have made camp beside a hundred tranquil lakes and plunged through scores of sparkling rapids. Beneath the blazing skies of the northern winter, across the lonely prairie and the silent winter forest, we have left the tracks of our snowshoes. We have watched the racoons play on the clay banks of the Red, the moose drink the grey waters of upper Lake Winnipeg, the fox scurry through the meadows of the Saskatchewan Valley. We have waited beside storm-swept lakes for the coming of the calm and our cheeks know well the icy stab of the winter wind. All this has left indelibly its stamp upon the school and the boys.

All boys in the school must take part in the outdoor program unless exempted by the school doctor. It is not set up as a recreation. It is set up as an ordeal, a challenge, a feat to be accomplished by this snowshoe team or that canoe crew.



In winter, Grade 6 and 7 boys take part in the Thomas Vincent snowshoe race—Lockport to Winnipeg, 18 miles. They run in teams of four to six boys. To prepare for the race, the teams go out each Wednesday afternoon of January and February for treks ranging up to 15 miles. Intermediate boys in Grades 8, 9 and some in 10 take part in the John Pritchard Race, 28 miles from the school to Winnipeg by an indirect route. Their Wednesday practices take the teams 20 to 25 miles. Senior boys take part in the Lagimodiere Race, 50 miles, Matlock to Winnipeg by the Red River Valley. Practices here run from 25 to 30 miles per Wednesday afternoon and evening.

All this frequently means blistered feet, physical exhaustion and toes cut from frozen lampwick harnesses. The boys are issued with specially-designed St. John's parkas to protect them from frostbite. More than one boy has left the school during the snowshoe program. More than one team has come in exhausted, and sometimes singing. And in those long nights in the prairie blizzards, more than one boy has become a man.

The summer program centres around the school's eight canoes, all named for Canadian Christians—the William Cockran, the David Thompson, the Spokane Garry, the Greysolon Dulhut, the Dollard des Ormeaux, the LeMoyne, the Isaac Jogues, and the Father Turney.

In spring practices on Wednesday afternoon, the crews cover up to 200 miles. In the expeditions throughout the summer that follows, each crew will travel from 600 to 1,100 miles. The routes are nearly always those of the Canadian fur trade. Last year for example, there was one expedition down the entire length of the Saskatchewan River from the Rocky Mountains to Lake Winnipeg. There were two others from the Lakehead towards Winnipeg. One of them got as far as Victoria Beach, Man., before it ran out of time.

This year, there is an expedition from Minneapolis to Winnipeg, bringing the school's big yellow canoes for the first time onto the Mississippi River. There is another from the Lakehead to Winnipeg, one from Ile à la Crosse at the headwaters of the Churchill to The Pas, Manitoba, and a fourth from Lake Winnipeg to Hudson Bay by the Hayes River.

The canoes, which are 22 and 26 feet long, carry crews of

eight or 12 boys. They can haul food for 10 days, plus camping equipment and where necessary a radio transmitter. Senior boys must carry up to 90 pounds on the portages by means of the old Indian tumpline. The portages are up to nine miles long, often across rocks or through marshy ground.

Like the snowshoeing the expeditions are not set up as a recreation, but as a challenge. Fixed distances are set and the canoe crews try to cover them in the allotted time. Hence there is not time for fishing and little for swimming. Swims however are sometimes provided should a canoe dump in a rapid. In this regard, St. John's boys must wear life preservers whenever they are in a school canoe, regardless of locale or weather.

Long hours of paddling, rough portages and repeated drenchings exhaust senior crews. But we can say that the physical effects on the individual are overcome by a good rest when he returns. The triumph of the youngster who sustains through it all is beyond description.

THE PLANT AND BUILDINGS

The central building of the school is just over one century old. It was constructed of stone in the days when Manitoba was still known as "Red River." It served many years as a church Indian hospital, later was transferred to the federal government and is now leased back to the church. Throughout the years other frame buildings were built around the stone building and staff houses added. All these remain—ancient, worn and practically impossible to keep clean, even if there were a professional maintenance staff. With a maintenance staff of boys the job becomes, frankly, impossible.

We have made many functional changes in the buildings however. We have added a laundry, lockers for the boys, a combined laboratory and repair room, a chapel, a kitchen, a dining room, five classrooms, a shower room, a locker room and eight dormitories. A new lighting system has been installed in all the classrooms. On the farm we have created a modern chicken-raising layout, acquired a new barn, built a cattle shelter, wired the premises and installed an automatic watering system. An old cottage at the north end of the property has had three new wings

added to it and now constitutes a classroom, a bedroom for a master and three small dormitories. We have renewed much of the wiring in the building and some of the plumbing.

A fine library has been developed with over 1,500 carefully-chosen titles which serves well our academic program. We are particularly pleased with our Canadian history section which is so closely connected to the spirit of the school.

Most of the operation of the building is the responsibility of the boys—kitchen, dishwashing, some of the laundry, garbage disposal and general maintenance. The food is plain and wholesome and generally follows the menus of the Canadian Army. Quantities are increased as the occasion demands. During one snowshoeing day in winter, for example, the 75 boys ate 140 pounds of beef.

However decrepit may be the plant we are not altogether unhappy with it. Its present labyrinth of hallways, slant-roofed classrooms and cupboard-like dormitories are in sharp contrast to the ordered monotony of the expensive educational factories in the city. It is true that the boys in B dormitory this year had to rearrange their beds one night because the roof leaked. But it is also true that the following day some boys learned how to fix roofs.

Thus the general discomfort and inconvenience that the buildings afford do in a strange way serve the purpose of the school. Put us in the cinder-brick, glass-walled palaces, considered so essential to modern education, and something very important would be lost.

THE SCHOOL ISSUES THE CLOTHING

The formidable demands of the school's laundry system and the impossibility of most materials meeting them caused us in the past year to buy and issue the boys' clothing. Each boy receives five pairs of pants a year, coveralls, five washable shirts and school sweaters, a sweat shirt, eight pairs of socks, rubber boots, moccasins, a toque, rain slickers, windbreaker and the school's special parka. All this must be labelled with the boys' names.

THE CATHEDRAL CHOIR

Since the part-time school began, the boys have attended the Evensong service at St. John's Cathedral. In September last year, we went a step further and put 34 boys and men in the Cathedral choir. The new commitment made necessary considerable transportation and consequently the school bought a 66-passenger bus with assistance from the Cathedral.

We have been very pleased with this new activity. The obligation to attend all services gives the boys a definite connection with the public worship of the church. Even more rewarding has been the necessity for preparing services for Christmas and Easter which adds new meaning to these festivals.

INSTRUCTION IN THE CHRISTIAN FAITH

Few Christians looking today at the outward progress of their faith over the past 100 years could find much cause for reassurance. Since the days of mid-Victorian self-satisfaction, the Church has suffered one reversal after another. Atheism and materialism have become incarnate in the form of international communism and have under that banner assumed control of half the world. Africa is raising the cry of independence and at the same time is turning away from Christianity and towards Islam. The western European intellectual has long ago rejected us and the working class walked out, or was driven out, before the First World War. Urban France is largely godless and according to Bishop Bayne, the wondrous architecture of Europe's cathedrals is a positive obstruction to the spread of the Gospel.

In North America, while Asia starves, we build plush new churches in burgeoning suburbs because, in the words of more than one priest, "it gives the people something to work for." We pay our city clergy competitive salaries and build them fine homes to tell us every week about the evils of a materialistic age. We pay our church organists \$50 to \$100 a week to lead choirs (sometimes paid choirs) in the worship of a God that "hath not where to lay his head."

We note that the world heeds us not when we make our traditional complaints against Sunday movies and sex magazines.

We see country churches emptying perhaps faster than city churches are filling. We hear that the majority of university professors find our faith either semi-barbarous or simply amusing. We are dimly aware that very few people in the smart set are actually going to church on Sunday morning. We are shocked to note that there are only eight theology students in our new million-dollar college at the university against more than 20 in the same college 30 years ago when the building was ready to fall down.

All this we do indeed find disturbing, but since there's not much we can do about it, we had better get on with the business at hand—building an even bigger church with an even bigger budget and even deeper carpets in the chancel. This is what a certain type of gentleman on certain lay bodies of the church likes to call “being practical.”

An interesting question is: How did the current situation come about? We agree with Bishop Gore that the real cause began in the 19th century. He attributes it to several factors: The development of Darwinism which at first appeared to remove the necessity of there being a God; the destruction of the geocentric theory which reasserted the ancient idea of a universe of proportions that staggered the imagination; the development of literary criticism which destroyed the infallibility of the Bible.

None of these developments, as Gore points out, would have disturbed ancient Alexandrian Christianity up to the age of Augustine whose concept of the creation was entirely compatible with that of Darwin. What it shook to the core was the fundamentalist concept which had grown popular in the 17th Century.

The bishop estimates that the intellectual desertion took 50 years to seep down to the popular level. By the 1920s it became obvious that the faith was in the course of what Chesterton calls another “death”—its fifth, by his count. But in Chesterton himself, in Maritain, in Gore, Lightfoot and later in Lewis and Sayers and Eliot, the resurrection was already under way. And the first task of that resurrected church is to re-establish the fact that Christianity is *true*. Nothing can be done until this re-establishment is made.

Preachers seem stone blind to this necessity. On Easter Sunday, for example, they are forever citing to their congregations the

joyous significance of the resurrection. The other point in the Easter Sunday sermon is the annual notation that there are a great many people present on Easter Sunday who have not been seen throughout the rest of the year. These men should suspect the reason for the regular absence of the Easter Sunday church-goer. He simply does not accept the creeds as true. And if he does not believe that the resurrection happened, what is the point of telling him how joyous it is? And throughout the year, what is the point of urging people to give up their lives for a religion which, at the bottom, they simply do not believe?

The first task of the Christian educator, then, is apologetics. We must put forward the case for the truth of Christianity. We have, after all, a very good case, worked out over the centuries, consistent, and embracing every element of human life. The communists, if any of them ever heard it, would envy us.

But we need an aggressive policy in this regard. We do not want Christians who are merely able to defend the faith in an argument when it is attacked. We want Christians who will start the arguments. An essential aspect of every theological college, for instance, should be an almost predator policy towards the secular student body in the university around it. Theology students should be recognized as trouble-makers in the coffee shops and the common rooms of the campus, deliberately starting arguments that will raise the fundamental questions of the faith. Without this they are questionable candidates for orders. If they cannot, or will not, make the effort to win souls when they are themselves laymen by what right may they demand that others do it after they become priests?

Apologetics, the putting forward of the Christian case, has therefore been the first objective of religious studies courses at the school. There are two 35-minute classes a week and a 10-minute discussion-type assembly on Christian subjects each morning. We assume always that the student does not accept the faith, though indeed many have, and that no other single decision in his life matters more than his eventual decision on this issue.

The classes themselves are often arguments, held with a definite objective and often reaching definite conclusions. It is interesting to see how any clever 12-year-old will automatically

assume in his own terminology many of the traditional philosophic positions.

Our courses deal with such subjects as "the basis for belief in God," or "whether right and wrong are real or mere opinion," or "Jesus Christ, either God or not a good man," or "the meaning of heaven," or "what the Christians say are the worst evils and the greatest good."

We put forward these issues, not in the language of the theologians and philosophers, but in the language of the playing field and dormitory since Christians of tomorrow will have to use these arguments in totally secular circumstances.

We use the term "Christian" throughout and teach only those ideas traditional to all major denominations, what Lewis called "mere Christianity." Anyone who has tried to win the modern skeptic over to the church will know why we do this. Denominational divisions are a favorite weapon against us.

If the first task of Christian education is to establish the truth of Christian doctrine, its second is to demonstrate the totality of the commitment which Christ requires. He does not want, as Lewis says, so much of our time, thought or money. He wants us. It is an all-or-nothing proposition. Christianity is to be our profession—considerations of career, even of family, are to be second to our allegiance to God. To many, this price will be too great. They will reject the faith and turn away. But at least they will reject it because it is too tough and not, as is so frequently the case, because it is too dull.

We repeatedly stress throughout that this decision can only be made by the individual and obviously cannot be made for him. We present the case. He makes the decision.

Finally, it must be pointed out that the whole purpose of St. John's Cathedral Boys' School is to bring people to that decision. This is our only justification in existing as a part of the Church of Christ. In the final analysis, we are not here to turn out citizens. We are here to turn out Christians.

PART III

THE EMERGING SCHOOL

The outcome of these efforts stands today, three miles downstream from Selkirk on the banks of the Red River and thirty miles downstream from St. John's Cathedral where the Church organized Manitoba's first school nearly 150 years ago.

Here, surrounded by canoes, farm vehicles, beehives, Holstein steers, chickens, dogs, elm trees and boys, rises the St. John's Cathedral Boys' School. The apparent disorder, we trust, is outward. We were pleased once to hear a visitor say, "Everything that matters is organized. Everything that doesn't, isn't."

And out of this holocaust of human energy, definite forms are taking shape and definite conclusions are being reached.

In the academic program, for instance, we see that three changes must be made in the years to come:

(1) We must make every effort to enroll boys at the Grades 6, 7 and 8 levels because so much more can be accomplished when the boy begins at that age. The demands of the public school curriculum are less explicit so that wide opportunities arise for the specifically St. John's curriculum. Language foundations in Latin, German and French can be laid so that at later levels these obstacles need not interfere with more challenging work. A student of average intelligence entered at Grade 6 can be virtually assured of two or even three languages by Grade 12 as well as considerable specialist work in history, literature or some other subject. The same student entered in Grade 10 or 11 can do little more than the required curriculum.

(2) Heavier enrolment in the lower grades means that we can gradually begin our own grading system since the student entered early requires much more challenging work by Grade 11. All courses would terminate however at the regular Grade 12 examination. We have already had to adopt our own grading system for French; other subjects will follow one by one.

(3) Finally, we look towards an eventual day when we can, under the supervision of a committee of sympathetic professors, set a university entrance examination that would be recognized throughout the country and would provide a fit objective for the entire academic program. It is true that this objective is a long way off, but ultimately it is the only logical conclusion.

Other changes must be made in the present plant. Though we are satisfied with the existing buildings, some form of new construction from time to time becomes necessary. Immediately, for instance, we must provide facilities for enrolment of 100 boys. This means building new dormitory accommodation and converting the present dormitories to classrooms. We therefore must raise \$50,000 for this purpose.

Two new members have been added to the staff. Besides Mr. Doolan in the science department, we are happy to add Mr. Ted Davies who is moving to Dynevor with his wife in the summer. A Winnipeg businessman, Mr. Davies will direct the business end of the school and farm and will teach in the lower grades.

We are going to limit the enrolment to 100 boys. With more than 100 boys the staff would not be able to give sufficient attention to each one.

The future of the program rests, not with a large school, but with other schools. We hope that the day will come when a similar school can be established west of Winnipeg, another in eastern Canada.

This means, of course, that the future of the school depends entirely on the future of the society of teachers which runs it. We hope this year to adopt a permanent name for this society and to incorporate it. Many men and women have shown an interest in the work, but our eventual source of strength must be the men who will themselves emerge from the school.

Judging from what we see now, this will be an effective source. We hasten to say that we do not see emerging a St. John's "type." It is the glory of Christianity that it does not produce "types." One need only consider the variety of personality among the saints. Christianity habitually develops the individual.

Nevertheless we do see certain definite characteristics common to nearly all. How much we had to do with putting them there, God alone knows, but they are very pleasing to behold.

There is, for example, a decisiveness of character and a habit of direct action after thought. There is a capacity for hard work, including drudgery if drudgery is necessary to reach an objective. There is, in many cases, a certain gentleness and generosity—guarded, of course, by the superficial mask of skepticism which most teen-agers feel essential. There is also an almost fierce sense of loyalty, the one to the other, so much so that we have shied away from inter-school games. In some, there is even the beginning of charity, but this is hard come by and usually we see it only in adulthood. Finally, there is a fine and decisive candor on the matter of the Christian faith. Many accept it; many don't. But all seem to know that there is something to accept or reject and that, if Christianity is really true, no other decision could possibly matter so much.

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